tongues by transliteration. English has been the chief source of such loan words, for it is the Western language most widely studied. So many educated Chinese use it readily and so much of the teaching in higher schools has English as a medium and employs English texts that it is not surprising to find English words in Chinese speech. Such terms as "democracy" and "dictator" are among them. As in modern Japanese, quite a list might be compiled of foreign words which, modified by a more or less marked accent, are in current use. Such a device, however, is probably only temporary, for all such words will presumably be supplanted later by indigenous terms, compounds of existing Chinese vocables, suited to the genius of the language.

That strange hybrid, "Pidgin English," which arose as a *linqua franca* for foreign commerce, persists, but in limited circles and in declining use. It is made up largely of English words arranged in the order of Chinese idiom. It is not the English which the educated use, nor is it taught in the schools.

Although the taboo has been removed from the invention of characters, not a great many new ones have appeared. It is simpler and less confusing to make compound words or to transliterate foreign terms than to devise characters. However, a few have been coined. For instance, the pronoun of the third person was formerly written by a character which did not have any variation for gender. Now new ones have been framed to make possible a differentiation between "he," "she," and "it." So, too, punctuation is more freely used than formerly, several marks of Western origin having been adopted.

Attempts have not been lacking to do away

entirely with the old written characters and to substitute for them a small number of phonetic signs. Some of these experiments have been by Protestant missionaries in their zeal to teach Christians to read—a desire actuated by the purpose of making the Bible an open book to every church member. Missionaries have often employed the Roman letters and in a few instances have invented new scripts. These alphabets are chiefly represented by the Bible in whole or in part and by a few books and pamphlets, mostly of a religious character, but their use has not extended appreciably outside the Christian communities or beyond those who otherwise would be illiterate. So limited a range of literature has been produced in